

Such were, under God, the direct and obvious results of the meetings referred to above, and I mention them now, in the hope that they may give additional interest to a proposal which I am about to make. We are approaching the commencement of another year, the first Monday of which, I trust, will be spent in all our churches, as a season of fasting, humiliation, and prayer. I would propose, then, to such of my brethren as can think of an more desirable and feasible mode of promoting a revival of religion in their own hearts, and throughout the churches and congregations with which they are connected, that the week following the first Monday in the year be filled up with a series of religious meetings.—I am aware that this proposal cannot be adopted in every church, for the want of ministers to conduct such a number of meetings.—But may it not, with advantage, be adopted in many churches;—or at least in some? And may not those ministers who are helped, on the first week of the year, reciprocate the favor at an early period, if desired?

I make this proposal now, that there may be time for consideration and preparation. I would not have a church rush hastily upon the responsibilities of a protracted meeting, but in ordinary circumstances, if a church cannot prepare for such a meeting in one month, it may be doubted whether it will in twelve.—In preparing for a protracted meeting it should be kept in mind, that the less noise and parade there is about it, the better. The less to excite mere curiosity, the better. I had almost said, the less help from abroad, beyond that which is absolutely needed, the better. The more earnest and zealous preaching of appropriate religious truth, need go with wrestling, prevailing prayer, and faithful personal effort on the part of Christians.

But I will not draw out these remarks to a greater length. I have written with much fear and trembling, not wishing to seem even to counsel my Christian brethren; far less to dictate to them. But I have written under a sense of obligation which I dare not resist, and with a distress of heart in view of the existing state of things around us, which forbade me to be silent.—I trust it cannot injure my brethren to have the above proposal submitted for their consideration; and peradventure, through the Divine blessing, good may grow out of it.

With much esteem and affection, I remain your friend and brother in the Lord,

Bangor, Dec. 1, 1836.

CONSTANT REVIVAL.

Rev. S. B. S. BISSEL, General Agent of the Virginia Tract Society, communicates the two following highly interesting narratives, received in writing from a Virginia Pastor. They are published in the Tract Magazine for December.

Every Paragraph Marked.—“I called two weeks ago to see one of the most intelligent and influential gentlemen in this county, who was in great distress, occasioned by the recent death of a child. I asked him if he had ever read *Doddridge*. He said he purchased a copy last summer, of one of our distributors, but had not read much of it. In compliance with my request, he promised to read from beginning to end. On calling a few days after this interview, he addressed me as follows:

‘I have complied with your request. I have read the whole book. I commenced reading it with my pencil in hand, determined to mark such passages as I might wish to look at a second time; but I soon put up my pencil, for I found I should mark *every paragraph in the book*. I have read it with the deepest interest. Surely there is no human production like it. It has brought me to see myself as I never did before.’ A few days after this he professed conversion, and expects to connect himself with the church next Sabbath.”

A Church formed.—“About twelve years ago, the Rev. John H. Rice, D. D. sent a copy of *Doddridge’s Rise and Progress* to a sick lady in this county, who made no profession of religion. At this time there was no preaching, nor was there a single professor of religion in the neighborhood. The lady to whom the book was sent soon died, leaving it a dying legacy to a female friend, who was the mother of a large family of children. This mother was awakened and hopefully converted by the reading of this book. The conversion of a daughter soon followed. This volume soon became the object of general inquiry and attention, and many were more or less affected by reading it. This led to the adoption of measures for procuring the preached Gospel; and the result of the whole has been the establishment of one of the most interesting country churches in the state. I met with this same volume a few days since, in the hands of a lady who was reading it for the first time—with no little concern for her salvation—a concern awakened by the same honored book.”

MISSIONARY TEACHERS.

Extracts from the Instructions delivered to Missionaries in Park Street Church, Dec. 4th, 1836.

The eight inhabited islands of the Sandwich group are naturally divided, by mountains, precipices, and deep ravines, into upwards of thirty districts, of greater or less extent, each containing on an average 3500 souls. These people are all without religion, except so far as they have embraced Christianity, and literally waiting to be instructed in a knowledge of the gospel, and the missionaries on the ground being able to operate directly in no more than half of the districts, the American Board has sent out a company of lay teachers, these being the first missionaries of this class sent to the islands.

You have come, Dear Brethren, into this connection with the Board, with the expectation of making the cause of Christian education at the Sandwich Islands your leading employment while you remain in the mission.

You go to relieve the preachers of the word, as far as possible, from the care and instruction of schools. The mission, at its next general meeting, which will be held soon after your arrival, will decide upon your individual locations, and you will doubtless be dispersed over the islands, some of you residing at the stations of ordained missionaries, and a few, perhaps, alone. That you may be happy in these assignments, you should carefully guard against cherishing predilections for particular districts. Be willing to be sent anywhere, and whenever the majority of voices in the mission shall assign your station, thither go with alacrity and joy, as to the place where God will own your labor.

In each of your districts there will probably be a model school, where examples of correct teaching will be set, and where teachers will be trained for the village schools in the district. This school will ordinarily be committed to your instruction, and this duty, with the superintendence of the common school education in the district, will form your department of labor and responsibility. You will be expected to institute schools wherever they can be properly sustained; to visit the schools as often as may be necessary; and especially to induce the children and youth, as far as possible, to attend them. Heretofore the greater part of the pupils have been adults. Happily, you will soon find, through the well directed industry of the

mission, a tolerable supply of books for the school. Besides the New Testament, portions of the Old, which will of course be duly read in all the schools. *Woodbridge’s Geography*, the intellectual Arithmetic of Colburn and Bible Class Textbook have been translated into the native language and printed, with elementary books in *Geometry* and *Algebra*. Besides these there is a book of Hymns in Hawaiian language of 128 pages, for which the demand has been such, that no less than 52,000 copies have been printed during the twelve years past in different editions, for the use of the natives. There are also spelling books, an almanac, tables of logarithms, tracts explanatory of the scriptures, and two newspapers, one of which, having the subscription at one dollar a year, has 3000 native subscribers. And yet it is not sixteen years since the Hawaiian tongue was wholly unwritten, a mere chaos of barbarous sounds!

You are expected to act in concert with the ordained missionaries in your several districts. They are the pastors of the people; you the teachers of the schools. They and you will be mutual helpers of each other. The pastors will be your natural advisers; and while you are not made subordinate to them in the sense of being placed under their authority, you will readily perceive the expediency and propriety of conferring with them in all cases before taking steps of importance. Both you and they will of course be equally governed by the resolutions of the mission, by the decisions and instructions received from the Prudential Committee, and by the laws and regulations of the Board.

The Committee trust that none of you have made any claims as to the propriety of your going to the Sandwich Islands as teachers of schools, rather than as evangelists, of the gospel. Your profession is not indeed recognized in the history of the apostolical church. In the page of Christian missions, all who went forth as missionaries, were as preachers of the gospel. The Committee can merely glance at the considerations by which your present course is fully justified.

In the first place, you should consider that the only history of apostolical missions transmitted to us, is of their missions in the best educated and most civilized part of the world. The missions described in the book of Acts were in Asia Minor, Macedonia, Greece and Rome, then the very foci of civilization. Of their missions to barbarous nations and tribes, we are told nothing in the New Testament.

2. Whenever the Apostles established churches in those highly civilized portions of the world, they found among the converts, persons who had been educated at Alexandria, Tarsus, Athens, or some other of the Greek or Roman schools, whom they could ordain as pastors or evangelists, and therefore were not obliged to train them by a course of education. Such educated persons can no where be found in barbarous nations, like the one to which you are going.

3. Education for the *mass* of the people is wholly a modern invention, growing entirely out of the invention of the printing press. The apostles had no such system of education by which the multitude could be taught to read; and no press to multiply books for every man and every child. God had reserved these for later and more favored ages, when the civil and social condition of the world should be better adapted to the universal propagation of the gospel.

4. For want of the amazing facilities which we enjoy for influencing *masses* of mind, it is an instructive fact that no less than three centuries elapsed, notwithstanding the miraculous power of the apostles, before the gospel achieved even a nominal triumph in the Roman empire; and before that empire lost no certain knowledge of permanent effects from the apostolic missions. Finally, the objection to the use of the press and education in modern times, is upon an erroneous and exceedingly absurd principle. It assumes that we are to use no instrumentalities in missions to the heathen, except such as the apostles used. This being admitted, the modern missionary must reject the compass and quadrant and other modern improvements in navigation, and get to his distant field beyond the ocean as well he can, by following the coast and watching the stars. He must delbar himself from the use of rail roads, and steamboats, and all printed books, and all the discoveries of science and all the inventions of art for 1800 years past. The apostles used none of these, simply because these did not then exist. For the same reason they did not use the press, nor printed books, nor schools for the multitude. These facilities and a thousand others have been developed by the wondrous working providence of God since their time.

They are *providential revelations* of means to be employed, made since the completion of the written word. And they are designed for our instruction, guidance and help, in every good work, as really as the written histories and revelations of the New Testament. God has, in his providence, therefore, fully recognized the profession of the school teacher as among the means to be employed in the propagation of the gospel through the earth. Indeed the grand reason, so far as instrumental causes are concerned, why the leaven of Christianity was 300 years in diffusing itself through the Roman empire, and why Christianity afterwards almost lost its hold upon the world for many ages, was doubtless the want of the press and of a system of general education. And if we are to accomplish our work for the pagan world in less time than it required to bring the Roman empire to a professed subjection to Christ, it will doubtless be, so far as instrumental causes are concerned, because we avail ourselves of the immense facilities afforded by modern times, and especially of the press, for acting at once, and powerfully and steadily, upon entire communities of mind.

It results from these views, that *preaching, education, and printing*, are three *permanent departments of labor* in modern missions. They are so at the Sandwich Islands. And they will be the legitimate demand for your labor as teachers, until the nation has become so far enlightened and renovated, that they can do without our aid.

And here let us remind you of what you have been told already, that we are not sending you to the islands as teachers, that you may there find a shorter way into the ministry than you could at home. You are sent forth with no such design—with no such expectation. You have weighed the subject, and chosen to go as teachers; and such you expect to remain. The standards of education adopted for our ministry at home must by no means be lowered for that portion of our ministry which is sent abroad. Nay, if possible there are more and weightier reasons in favor of a thoroughly educated and able ministry in our missions to the heathen, than among the churches of Christian lands. The more barbarous and degraded a people, in mind, manners, and condition, the more is there to be done before they will be raised from their degradation; and where the greatest power is needed, there it should be applied. Mediocrity of talent and attainment may indeed find a place of usefulness among the heathen, as it does at home; but there are the strongest reasons why we should maintain our present elevated standard of ministerial qualifications generally through our systems of missions; and the more, because our several missions are fast becoming so many seminaries for raising up a native ministry, to act as evangelists and pastors among their countrymen. We have proposed an elevated standard of qualifications for our teachers; it being the leading object in your department to train up a competent native agency for the schools; and we look

with lively hope to the teacher’s seminaries now coming into existence in various parts of our country, for teachers to meet the successive demands of our missions, who shall be thoroughly trained in the theory and practice of their profession. Some of you have been thus trained, and all of you have had an approved experience in the business. But we earnestly exhort you to regard yourselves as learners for a great while to come. Be deeply engaged in your object—enthusiastic, if you please. Obtain clear, enlarged, animating views of your duties; and connect with these a course of observation, experiment and study, which shall expand and strengthen your mind, and increase your power of doing good as long as you live. Then will you see the evidence that God has called you into this department of labor, in that he accepts your services, and you will be content to remain in it. Remember that *station* alone does not secure usefulness—usefulness is the result of the divine blessing; and the blessing of God is to be expected only in the place of our duty. If he calls you to be teachers, and you urge your way into the ministry, you would sacrifice your prospect of a useful and happy life.

These free repairs, beloved brethren, are called for by the occasion,—this being the first time of our sending forth such a company of teachers,—and not by any special apprehensions on our part that you will not, in an eminent degree, adorn your profession. Our personal acquaintance with you has but strengthened the favorable impressions, founded chiefly on testimonial, which led to your appointment.

NEW YORK THEOLOGICAL SEMINARY.—The Directors of the New York Theological Seminary have completed the organization of the institution, and the Faculty have commenced their course of instruction. The members of the Faculty are,

Rev. Thomas McAuley, D. D., LL. D., President and Professor of Pastoral and Church government.

Rev. Henry White, Professor of Theology and Biblical Literature.

Rev. Thos. H. Skinner, D. D., Professor of Sacred Rhetoric.

Rev. J. S. Spencer, Professor of Biblical History and theology.

Rev. Erskine Mason, Professor of Ecclesiastical History.

The assistance of Professor Bush, who is a very able instructor in Greek and Hebrew, has been obtained in the department of Oriental and Biblical Literature.

Rev. J. S. Moore, Professor of Biblical Literature.

December 16, 1836.

BOSTON RECORDER.

for that purpose must be either voluntary. Every one who joins or aids must do it either voluntarily, or by force; or in no third way. Do our ecclesiastical, the Episcopal and Presbyterian voluntary associations?" as much as any of them. The members become voluntary. The continuance of their voluntary as its commencement. It is these associations have standing ar- bound, to enforce obedience. To be sure that the man who has left them and he can testify that he has done the matter must end. The same may be done by the Temperance Society, but self-consistency can these voluntary associations, and the Presbyterian and Episcopal of their defenders, come out against them? Do they mean to say that they are in a bad condition in this regard, and to be endowed with power to force them to remain in them? Certainly not, that they talk without ideas, when voluntary associations!

with which to carry on their operations, these associations are voluntary contributions of their not know that they attempt to lay the payment must be voluntary, association can enforce the collection. An will tell us, a man is not at losses about joining the church; for his duty. The Presbyterians will put his church.—We suppose the to choose for himself, which he before his joining will be voluntary, belong to the Episcopal, and not church, or the contrary. Still, it is his duty. It may be, too, that God has in a Temperance Society; and as the duty of joining the voluntary, and, from the nature of all ecclesiastical rulers can frame pleasure, and send armies to en-

forcement association" may be just as another. The officers of either Temperance Society, are responsible of the members. If they are deposited, or the members can be, and re-form the association, and it will then be just as good officers may prosecute them; but who cares for them?—of these three associations are. They must be so, that or part. Those who cannot either turn them out, or leave responsible to the public. They are worthy of confidence, or the confidence in them. They must if they deserve support, or the them. And in this sense, they every man, whose countenance or

the Temperance Society is as re- whatever. And what else is the two other associations? To day, is either the Presbyterian or

Temperance Society, and every nation, ought to be responsible to the body, besides itself? If apply to each of those churches. the better constituted, if com- of its doings to the other? The church no more sacred than

By no means. We are not less, but of the volunteers and their responsibility to some on earth. In these respects, so

they all stand on a level.

FORM SOCIETIES. common with the labors of the society has been formed at Lowell Association for the Promotions, auxiliaries to the American Society." May not a profitable hint be given? Could it not be an improvement, could call itself a society for the Moral, and should enlarge its efforts? Right it not, with advantage, the French Society for Chris-

on which we do not feel com- therefore we wish the following are given as mere suggestions, and

noting Christian Morals might subjects which bear upon the part of community. It might character and tendency of our habits. It might investigate the part of it, the contrary. It might dis- influences are wanting, and the them.

Examine the laws of the several marriage, and its safeguards, and scandalously defaming. Do- attention. Gambling, lotteries, subject of betting at elections, and the laws in reference to the Sabbath; the in- steamboats, &c; peace and causes,—especially the false and the like; theaters, and amusements character and influence; and of moral influences.

procure the writing and circulation of subjects of Christian morality, a country should be engaged to do so, for Kent, of New York, for example, have men of that standing for this purpose. Many things, they would do better than they, their talents are wanted, and able to avail itself of them, could have its own periodical.

It should direct the thoughts of all thinking men, and especially they should be brought into the parish, and thus the necessary lectures should be diminished, wholly removed. No lecturer, as a good pastor may, on moral subjects; and the men, to inculcate among his people, which will differ more or less from the general, without unpleasant and

in general, a pastor will

be much more readily convinced by a treatise submitted to his consideration, than by an agent, sent to set him and his people right.—These publications, too, would appeal directly to that part of the laity, who are most intelligent, and most interested in the promotion of good morals; so that the pastor would not be able to exclude the light, even if one should be found desirous to do it.

RIOTS TO BE PUNISHED.—We learn from the papers, that an Anti-Slavery meeting at New Haven, at which Rev. Asa Rand was to lecture, was riotously disturbed by some young men, who after the meeting tore up the fence in front of Rev. Mr. Jocelyn's house, and did other damage. It is stated, too, that they will be brought to justice. We hope it will be done. Riots will not be put down by mere newspaper disapprobation, while the rioters go unpunished. We shall have quiet, when it is fully understood that those who break the law in this way must suffer its penalty; and not till then.

GOING WESTWARD.—What will become of the emigrating variety of the human species, when they arrive at the Pacific? Will they go on, first to China, and then through Asia and Europe to New England?

Laporte is situated in the northwest corner of Indiana. The second number of the Herald, published there, says—

GOV. McDUFFIE'S SPEECH.—The Legislature of South Carolina met at Columbia on the 29th ult., and on the following day Gov. McDuffie delivered his message. He recommends strongly the encouragement of education, and a liberal patronage of the College of the State.—He recommends that provision be made for regulating steamboat navigation, and must meet with very general approbation from those who have as much honor as we have of those appealing hitherto, have grown out of it. If these hints shall be of any use, in enabling the American Moral Reform Society to supply that want, our object will be accomplished.

ROMAN CATHOLIC "RUMORS."

We copy the following article from the Catholic Telegraph, published at Cincinnati. The Herald is published at Philadelphia. If the "rumor" is not correct, it is not the fault of Protestants.

ROMA, Sept. 23.—On Tuesday, the 13th instant, the distribution of Premiums took place in the great hall of the College of the Propaganda, at the close of the Academic year. The number of students from all parts of the world was 110; from the United States, 15. The following students of the United States received Premiums: I. Scribe School, 2d Premium, Benedict Spalding of Kentucky.—He also got the Medal in Literature, in Ecclesiastical History and in Canon Law. 4. Logos and Metaphysics, 1st Premium, Joseph Manahan, of New York. 3. Natural Philosophy and Metaphysics, 2d Patrick Lynch of South Carolina. 4. Cont. and the like, he got the 1st Premium in Latin Practical Composition, 2d in Latin Practical Composition, 3d in Latin Practical Composition, 4th in Latin Practical Composition, 5th in Gregorian Chant and Church Music. Hilary Tucker of Missouri. The number of Premiums was 55, of which 6 were for the Syrian, Arabic and American Languages; of the remaining 49, the Americans got 12, and Patrick Lawless of New York cut for another in Greek. They got 5 over. Their proportion would be 7. 2. The premium for general proficiency and good standing, as well as for proficiency in Philosophy, Joseph Balfe of Philadelphia. [Catholic Herald.]

We would recommend to Mr. Tracy to walk down to Mr. Mooney's Catholic bookstore, or to call and examine the libraries of any of the Rev. gentlemen at their residence at the corner of Franklin street, and he will find more books than he can read in a year, illustrating the doctrines and practice of the Catholic church, written by men in almost every age and clime, —but as he wishes for a standard to which he may appeal, we would recommend to him the "Catechism of the Council of Trent," lately republished in this country.—*Pilot.*

We did, once, walk down to Mr. Mooney's Catholic bookstore, for the purpose of purchasing works containing authorized statements of the Roman Catholic faith. We requested him to show us a copy of every work of the kind in his store, which he professed to do. We purchased all he produced, and one other work besides, and paid for the whole, thirty-one cents, two mills and a half. On examination, we could not find that either of the works there purchased was sanctioned by any higher authority than that of "My Lord Benedict Fenwick, Bishop of Boston," who, we believe, does not profess to be infallible.

As to the ejection of the Council of Trent, —Bishop Doyle testified before the British Parliament, in 1835, that only a part of the decisions of that Council were received by Roman Catholics as binding. When we are informed, on infallible authority, what part is infallible, we will look at it.

NEWS FROM MISSIONS.

BANK.—Mr. Johnson writes to the Rev. S. Bliss, Sec. Am. Tract Society, Boston, dated June 6:

"The little Chinese church here, under the care of brother Dean, numbers six members. They meet for worship every Sabbath, and the congregation is increasing. At the monthly concert-to-day, most of the members throw in their mite into the missionary box; among whom is a poor Chinaman, who supports himself and family by selling fruit, earning daily from 7 to 15 cents. For some time past he has allowed himself to eat nothing but rice, for the sake of saving a little out of his hard earnings to put into the treasury of the Lord. He threw into the box the value of 15 cents. Another, who was prevented from attending by ill health, forwarded his contribution."

So then, the citizens of Laporte are obliged to raise their voices against emigration "to the west." We hope that place will not suffer so much from the "western fever," as many places in New England have done.

NEW PUBLICATIONS.

AN INFORMAL DISCOURSE. delivered at William's College, September 15, 1836. By Mark Hopkins, President of the College. Published at the request of the Board of Trustees. Troy, N. Y., N. Tuttle, 1836.

This address should have received an earlier notice. We like it well, and intend to copy several passages from it, containing thoughts, which, in our opinion, it will do the public good to read.

DOMESTIC.

CONGRESS.

The second session of the twenty-fourth congress commenced on Monday, Dec. 5, at noon. In the Senate, the Vice President took the chair. Walter Laurie having resigned his office as Secretary of the Senate, and the chief clerk being absent from sickness, Mr. Machen was elected Secretary pro tempore. In the House, the chair was taken by the Speaker, James K. Polk. After the usual formalities of commanding the bar, the Speaker read the address of the Senate, and then adjourned.

THE NEW PUBLICATIONS.—The President's Message and accompanying documents were received, and the usual order was taken for printing them.

WEDNESDAY, Dec. 7. SENATE.—The chair presented documents from the Treasury Department, among which were a report on the execution of the treaty with the Chickasaws, and a report on the importation of papers, in obedience to a resolution of the Senate of the last session: which were ordered to be admitted into our Confederacy, and application will probably be made to Congress for that purpose.

In my opinion, Congress ought not even to entertain such a proposition in the present state of the controversy. If we admit Texas into our Union, while

the neutrality of the United States, or bring into question their plighted faith. Justice—stern and unbending—on our intercourse with other States, would be paramount to all the considerations of mere expediency, and I am sure, South Carolina is the high

expediency, and I am sure, South Carolina is the

last State in the Union that would knowingly violate this sacred canon of political morality.

It is true, that no country is responsible for the sympathies of its citizens; but I am nevertheless

at a loss to perceive what title either of the parties to this controversy can have to the sympathies of the American people. If it be alleged that the insurgents of Texas are emigrants from the United States, it is obvious to reply, that by their voluntary expatriation—under whatever circumstances of adventure, of speculation, or of infamy, they have forfeited all claim to our paternal regard. If it be even true that they have left a land of freedom, for a land of despotism, they have done it with their eyes open, and deserve their destiny. There is too much reason to believe that many of them have gone as mere adventurers, speculating upon the chances of establishing an independent and permanent state by the aid of that immense and artful nation to the south of them, as we are. Trials have been suspended and the remants of their fires seen in the vicinity of the place, where Mr. Johns was killed a short time since. Whether they are straggling Greeks on their way to join the Seminoles, or a party come to wreak their vengeance on the captors of the square and children, who were brought here not long since, there are no means of determining.

SLAVERY AND MURDER.—An affair recently happened at Swedesboro', N. J. of which the following account is abridged from the Woodbury Herald. A family of blacks in the neighborhood of Berkley, claimed as slaves, were arrested upon the warrant of Deas, and taken before Justice Parker, and detained in the jail of the hotel of Mr. Johnson until Monday morning, for trial. The alleged slaves were confined in the cellar of the tavern and were in iron. About 11 o'clock at night, the house was attacked by about forty negroes, come to the rescue of their confined brethren. A discharge of musketry and a volley of clubs and stones were the first intimation that the unsuspecting and affrighted landlord received. The house was immediately aroused and ran terror-struck to the garret and other private parts of the building. The windows were shattered by bullets and large musket shot. The landlord defended his house as far as he was able, but he had arms save a light fowling-piece, and discharged several times without doing more than wounding an Englishman, who had taken refuge in the cellar, armed by the tumult below from his slumbers, sought refuge half awake and in great alarm in the garret. After the noise had a little subsided, he attempted to find his way to the bar-room—talking, as he came, to himself. The landlord heard him and was frightened into the belief that two of the blacks had effected an entrance by way of the trap door, which was known to be open, and as the pedler emerged from the stair door, discharged a large portion of a heavy charge into his knee. The physicians who were called to dress it, are of the opinion that he may recover from the wound without amputation, though in all probability, not without the loss of the use of the limb forever. On Monday morning the blacks were taken before Judge Parker, and on motion of E. C. Caldwell, for the prisoners, the case was postponed on account of the absence of a material witness.—*Conver.*

If any consideration could add to the intrinsic weight of these high inducements to abstain from any species of interference with the domestic affairs of a neighboring and friendly State, it would be the tremendous retribution to which we are so peculiarly exposed on our South Western frontier, from measures of retaliation.

Should Mexico declare war against the United

States, and aided by some great European power,

hoist the standard of servile insurrection in Louisiana,

and the neighboring States, how deep would be our self-reproaches, in reflecting that these atrocious proceedings received even a colorable apology from our example, or from the unlawful conduct of our

state governments.

There is one question, connected with this contro-

versy, of a definite character, upon which it may be proper that you should express an opinion. You are

no doubt aware that the people of Texas, by an almost unanimous vote, have expressed their desire to be admitted into our Confederacy, and application

will probably be made to Congress for that purpose.

In my opinion, Congress ought not even to entertain

such a proposition in the present state of the

controversy. If we admit Texas into our Union, while

the neutrality of the United States, or bring into

question their plighted faith. Justice—stern and unbend-

ing—on our intercourse with other States, would be

paramount to all the considerations of mere expediency,

and I am sure, South Carolina is the

last State in the Union that would knowingly violate

this sacred canon of political morality.

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